THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Luther; Spener; Franke, &c.

The following remarks appeared in that excellent journal, the "Vermont Chronicle." We would invite our Lutheran brethren to peruse them, attentively, and they will be gratified with the testimonies in favour of the fathers of our Church. We have indeed often spoken of them, but when fellow Christians of other denominations thus speak, it must have a powerful influence upon the minds of our people, and satisfy them, that God displayed his grace in a high degree, to the Ministers of the Gospel, who were attached to the cause of the Reformation. If doubts are entertained, whether the same display is made at the present period—if the enemies of our Zion, are disposed to deny that spirituality is to be found at this day among us, then would we point to Dr. Tholuck. He is now at the head of the Seminary at Halle, the nursery of Lutheran Ministers, and, a more spiritual, withal, literary character, and faithful servant of Christ, none now exists in the world.

We are among those who pray for the out-pouring of the Spirit upon all Christian churches, and who rejoice, at every evidence, that the influence of God's Spirit is felt among those, who profess Christianity. We cannot indeed believe, that every cry of revival, ought to be received as conclusive evidence, that the work of God has been effected, as is often of late, represented by men, nor do we from close observation, feel ourselves justified in approving altogether, of the popular cant. But we do believe, that God, who, whilst the fields of one section of the country are unproductive, blesses another with a rich harvest, does also impart a particular success to the preaching of the Gospel in some districts, whilst in others, nothing more than ordinary is observed.—And, in all places, where there is a faithful Ministry, with a few spiritual, praying members, there do we believe, will God in due season, grant times of refreshing. Some suppose, that it is a novel thing, to

hear of many persons in one district, becoming seriously concerned for their salvation, and deem it their duty, to doubt and to deny. But there were such events, in the time of the Apostles. After the Reformation was established on its solid foundation, the word of God was preached with great success, and hundreds became concerned for the kingdom of God. So powerfully did Spener, a Lutheran Divine, preach the Gospel, that the whole city of Frankfort was moved!

There are at this time several of our churches, *from appearances*, experiencing the power of the Gospel, in a degree, more than ordinary, but, according to the humble usage that has obtained among us, we will not give a highly coloured description of their operations, nor set down a large round number as converted, but rather say, we hope and pray, that many may be added to the number already convicted, and that all may "put on the new man, which after God is created in righteousness and true holiness."

"We have read with deep interest the first part of the 'History of Theology in the Eighteenth Century,' by Dr. Tholuck, the present distinguished Professor of Theology in the University of Halle—translated by Professor Hodge, of the Princeton Seminary, and published in the last number of the *Biblical Repertory*. The history was given in a course of Lecture, and has never been published in the original, nor probably even written out in full. The translation was made from a transcript of notes taken in the lecture room—but was submitted to the author for correction, before sent to this country.

The object of the course of Lectures was, to examine the causes which have produced the present state of religion and theology." Thus we shall learn what God would teach us by the present state of the Church. "For it is clear," says Professor T. "from the review of the whole course of Ecclesiastical history, that it is the object of Divine wisdom, to make every age inculcate some great moral or religious truth. God allows the Gospel to come into conflict with all the diversified form of human folly and sin, to teach us that it contains the remedy for every possible forms of error and evil, and to make this very conflict the means of rendering more and more perfect the manner of conceiving and presenting its doctrines. He instances the struggles of true Christianity with the disposition prevalent in the first age, to depend on legal observances—with the philosophical systems that were striving to make it coalesce with them, in the second—with the corruptions and superstitions of the middle ages—with the strenuous but soul-less orthodoxy that succeeded the Reformation—and with the theoretical and practical infidelity of the latter part of the last century and beginning of the present. In Germany, within the last ten years, according to Professor T. this last enemy has been giving way.

That part of the history which has been published, relates principally to the great revival of religion which commenced with the labors of John Arndt, author of "True Christianity," ("a work that has been translated into a greater number of languages than any other human production except the 'Imitation of Christ,")—which, with the writings, preaching, and pastoral labors of Spener were the means of extending most wonderfully—and which produced such men as Franke, the celebrated missionary Schwarz, and many others of a kindred spirit. One might almost think the sketch written expressly for our churches, at the present time.

Spener was more distinguished for his excellent judgment and untiring industry, than for any great superiority of talent. His dispostion was remarkably mild, and by nature he was exceedingly timid and bashful. But he did the work of a hero.

The first remarkable effect of his labors was produced by a sermon preached at Frankfort, in 1669, on the righteousness of the Pharisee, and that of the true children of God. The whole city was moved.—Many flocked to the church with trembling hearts, while others declared they would never enter it again. Spener now appointed meetings for social worship, which seem to have partaken of the nature of both our "Conferences" and "Inquiry meetings." In these meetings he spoke to individuals on the state of religion in their own hearts, questioned them in reference to the exercises of the Sabbath, and endeavored to ascertain how far his public discourses had been understood. After a time, these meetings were held in the church.

After some years Spener was called to Dresden, as Court preacher. There, also, his labours produced great effect—especially in favour of catechetical instruction, which—at the expense of being called "schoolmaster," &c. by those who thought it beneath the dignity of a court preacher,—he immediately engaged in himself, and succeeded in introducing throughout Saxony.

Spener was afterwards called to Berlin, where the results of his labors were still more important. The University of Halle was estabiished about that time, and he gave it its early character, as a truly Christian institution. He died in 1705, aged 70.

When we took up our pen, we intended to notice some of the most important lessons taught by the results and abuses of the measures adopted by Spener and those who acted with him. But we have not room, and must defer it. We cannot help just remarking, however, how much every revival of religion that has taken place since our Saviour came "to preach the Gospel to the poor," has been distinguished for earnest endeavors to instruct and reform the poor and ignorant.

Luther, in his sermons, had no regard at all to the Justus Jonases and Philip Melancthons—to the doctors and teachers, that might be present; if the servants and children understood and felt what he said, it was enough. So Franke, in the spirit of the revival of which we have been speaking, says—"We should not be orators but fathers. Preachers should be like those trees which, although fully grown, spread out their branches and let them droop upon the ground, that those who cannot ascend them may yet reach their fruit."

Home Missions.

The contemplation of the various and energetic operations of the present day, for the extension of the Church of Christ, is calculated to swell the pious heart with devout thanksgiving to God. The Christian world seems to have risen in its strength, and moves on in one undivided army "to the help of the Lord against the mighty." It wields no other weapon than the "sword of the spirit," which is the word of God. It brings death and destruction to no man's door, and only aims at the conquest of the invisible enemy, who maintains an almost universal sway over the fairest portions of the globe. The church has not yet achieved a general victory, and there remains at this moment much land to be possessed and many formidable enemies to be overcome. But the promises of God stand sure, and from them we learn that the time will come, when every land shall re-echo the sound of the gospel, and not one of the million of the human family will be passed by unnoticed. "I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

What Christian heart does not exult at the amazing rapidity with which the Gospel advances among the Heathen. In the forests, where we would expect to hear nothing but the howl of savage beasts, and the furious yell of still more savage men, the songs of Zion burst upon the ear. Schools have been established for the instruction of the young; idol temples have been converted into churches; altars from which ascended the smoke of human sacrifices, have been demolished, and the standard of the cross planted on their ruins.

In the laudable zeal and activity displayed by the American churches in the cause of foreign missions, the spiritual wants of their brethren nearer home have not been overlooked. The "American Home Missionary Society" is an engine in the hands of Providence for the promotion of his kingdom among the destitute settlements of our frontier, the influence of which will be experienced for ages yet to come. Through its

agency the Gospel has been carried to the extreme borders of the country to a people who long cried in vain "come over and help us." The Presbyterian church deserves the credit of having given the first impetus to this noble cause in America. We see what glorious effects result from this system. That church, actuated by a most generous zeal, annually sends out her domestic missionaries. They travel to the remotest corners of the land, erect the standard of the cross, sound the trumpet of the Gospel, and men are seen continually flocking around it, and declaring for King Immanuel. Their reports are exceedingly interesting, and excite our most fervent prayers for their success.

The object of this communication is to rouse the attention of the Lutheran public to this important subject. How many of our brethren are, as it were, buried in the Western wilderness, who seldom hear the word of God proclaimed, and never by a minister of their own church! How often do they petition our different Synods to send amongst them a Lutheran clergyman! They tell us they are unable to support a man immediately, but a zealous Missionary might soon gather a flock around him, who would not permit him to suffer for want of food and raiment. Their cry has been heard, and we have pitied their lamentable condition, but what could be done? Our Synodical treasuries were exhausted, or barely sufficient to meet their own expenses. Must these brethren be permitted to wander as sheep without a shepherd? Must their children grow up without catechetical instruction, and without confirmation? Must they be lost forever to their own church, and under such circumstances, can we blame them for abandoning the communion of their fathers, and attaching themselves to other denominations? We cannot. Are Lutherans generally acquainted with this condition of things? Yes, they know it full well, and shall they look on and behold this moral desolation sweeping over a whole generation, and yet not make more effort to stay its awful progress?

It is proposed that we establish a Home Missionary Society. We have wealth, and it is devoutly hoped, zeal enough to support twelve Missionaries among that destitute people. We look to our Seminary for men ardently devoted to the cause. Their master has called them to the work, and they will be willing to labour, wherever Providence shall direct their course. But it may be asked, how shall we raise funds to carry on this enterprise? That we conceive to be the easiest part of the work. Let every congregation establish a Society for this express purpose. Let a fund be raised by the subscription of fifty cents or one dollar annually, (for who will feel that?) let Ministers take the lead, and exhort their people to follow on, and we shall have by the next meeting of the Synod of Maryland and Virginia, a sum sufficient

to support at least four Missionaries for one year. We know one congregation within the bounds of that Synod, who will pursue this plan, and, what is more laudable, it will be effected exclusively by ladies.

Brethren, it is time that we "be up and doing." Let us not be behind the spirit of the age in which we live. Let us display more activity in the domestic Missionary cause. We must acknowledge that we have been remiss in our duty. The Christian world is awake; let us not slumber. Woe to the man who is at ease in Zion in this day of benevolent enterprise.

CLERICUS.

The old and young Infidels.

B. and R. lived in the same county in this State, and both died in 1826. B. possessed more than common talents, but was rough and surly in his deportment, and apt to trifle with Scripture and the work of the Holy Spirit. Being exposed to temptation among profligate companions, he became a dupe to his own passions, and the intoxicating draught.

Between the years of 30 and 40, B. became convinced of his danger as a sinner; and anguish and horror seized upon his soul! He groaned, he wept, and walked the fields, but found no ease to his guilty conscience. In this dreadful state of mind he wandered to a solitary place, and there asked God to remove these awful apprehensions from his mind; he made an effort to rid himself of those feelings, and went to his house easy, and free from terror. From this time forth, he read the scriptures only to find arguments to vindicate his own peculiar sentiments. He would blaspheme and be offended when religion flourished; and thus dampened the zeal of his friends when they felt interested for his soul's welfare. He at times pretended to doubt the immortality of the soul; at other times, some awful apprehension of retribution would make him tremble. I have heard him say, "that he was not afraid to die, and run the risk of meeting God in his present situation." He was always sure to ridicule or censure those who endeavoured to convince him; and for years before he died, I avoided engaging in conversation with him, for it was sufficient to appal the firmest mind to hear his awful imprecations. I called to see him a few days before he died, and he said "he endured great bodily pain—could continue but a short time, but was not afraid to die." I told him, "I had nothing to say upon that subject, having said all that was my duty years before," and left him. Some of the last days he lived he spent in great mental agony, often saying, "I shall die and go to hell!" One day he

said, "It would be a dreadful thing to be buried in that fire, (pointing to the fire on the hearth,) but I shall soon be in a worse fire than this." He requested those he had despised, to pray with him; and though he died in deep despair, he had a full conviction of the truth of the Christian religion, and salvation through a Redeemer.

R. was the son of wealthy parents, who possessed good natural understanding, and gave their children an opportunity of obtaining some useful knowledge; yet among their books were found the writings of Volney, Voltaire, and Payne. Young R. frequently heard his father say, that "Seneca's works were as useful as the Bible, and as well calculated to produce good morals." But his mother was a Christian, and offered many prayers for her husband and children. Young R. believed like his father, and was prepared to follow every vicious habit, which is common for the profligate of this age. He sought the company of the Sabbath breaker and drunkard, and practiced their vices till he had almost forgotten the name of virtue. He lost all sense of honor and shame, and became a terror to his friends! Three years before he died, a powerful revival of religion was experienced in the place where he lived; and young R., with a dozen others, would procure a quantity of ardent spirits, and meet together on the Sabbath, saying, "The Christians have their meetings, and we will have ours!" Thus he and his companions continued despising the work of the Lord till it subsided. At length he began to feel the bad effects of hard drinking. He bloated, and his blood became so inflamed, as to make it necessary for him to desist from drinking spirits of any kind. He would go to his bottle, then in despair to his bed, in great agony. It was a severe trial to him to give up his dram, and he was in torment if he drank it. When he saw that he must die, his agony increased, and eternity, with a measure of its realities, appeared in full view before him. He saw what his past life had brought him to, and gave himself up to despair. He told his friends "that the time had been when salvation was offered to him, but now it was too late, and it was in vain to pray for him! He believed in a Saviour, a heaven and a hell!" He requested his father to warn his younger brother to shun his examples, and make his peace with God. Just before he died, he swooned away, and little appearance of life remained. When he aroused from his stupor, he said he had been in hell two hours, and was going there again to be a companion of devils to all eternity!!! His brother-in-law said, "you were not afraid of death in health, but have expressed yourself in the strongest terms, that you believed nothing in a future state." Said R. "I believed nothing I said," and soon died. The writer is personally acquainted with the two characters described, and many can witness the truth of this history. "The wages of sin is death." "Let

the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord who will have mercy, and unto God who will abundantly pardon."—[*Chr. Sec.*

The following Resolutions are taken from the advertising columns of the Dublin Evening Post, of 16th March, 1826. Every friend of the Bible, will read them with great gratification, and exclaim; O give thanks to the Lord, who doeth great wonders.

Dated at GREAGHNAROGUE, Dec. 29, 1825.

Resolutions of the Masters, &c. connected with the Irish Society, in the counties of Armagh, Monaghan, Cavan, Louth, and Meath.

We, the Roman Catholics, Masters and Scholars, under the *Irish Society*, whose names, with our respective residences, parishes, and post-towns, are hereunto annexed, desire by the following resolutions to express on behalf of ourselves, and upwards of *five thousand* of our adult fellow-brethren, who in this district alone are in connexion with the *Irish Society*, our humble, conscientious and heartfelt sentiments, with respect to that invaluable Institution, and our reading of the Scriptures in our venerated beloved tongue.

1st. Resolved, That believing the Sacred Scriptures to be the source of all spiritual knowledge, and the proper basis of all moral instruction, we consider that the want of them in our native language has been to us and our forefathers for a long period the greatest evil; and that the Irish Society by their school, and providing for us the Scriptures in the language we best understand, have given to us an inestimable gift, and to Ireland the noblest boon she ever before received.

2d. Resolved, That it is not true the *native Irish* are careless and indifferent towards education—on the contrary they are most *anxious* and *solicitous* for both moral and religious instruction, and in every neighbourhood where obstacles are not opposed, most gladly embrace it for themselves and families. That for a considerable time past, we have observed the good effects of Irish Schools, in removing prejudices, banishing vicious, and encouraging virtuous habits—that in many places we have seen those who formerly spent part of the Lord's Day at foot-balls, dances, and card-playing, and whiskey houses, now resorting to the Irish teacher's house to learn lessons of wisdom from the Book of God.

3rd. Resolved, That objections having been made to reading the Irish Testament from its being an improper translation we have, individually and collectively, in a very minute and accurate manner, with our Irish Dictionaries in our hands, compared it with both the Protestant and

Rheimish translation; and find it throughout most agreeing with our own Rheimish version, and to be an accurate Irish translation, with the exception of a few orthographical and typical errors; however, if those condemning it, convince us of its errors, and supply us with a better translation, we (as is our duty) will thankfully receive the better one; but until this better one is provided for us, we cannot give up that which the Irish Society have been graciously pleased to provide, especially as we are convinced of its being free from radical errors.

4th. Resolved, That with respect to the objection of our Irish version not having notes or comments, we are humbly of the opinion that notes or comments are not essentially necessary for understanding the morality and plain truths of the Gospel, and that Scripture, without note or comment, as given by the inspiration of God, and handed down to us by the Apostles, is sufficient and profitable for doctrine, for reproof, for correction, for instruction in righteousness. In this, our humble sentiment, we are more fully convinced since we read the testimony of the Right Reverend Dr. Doyle, before the House of Lords on the 21st of March last, wherein he states, that notes and comments are often objectionable, and carry no weight, as the writers of them are frequently unknown. We conceive that if we were to meet with such notes as the Reverend Doctor alludes to, that they would tend to lead us into dangerous errors, and that the Irish Testament, presented to us without note or comment of any kind, is in the least objectionable form, and has no other object in view but to make us acquainted with the divine word.

5th. Resolved, That as by our opponents we are charged with insincerity and hypocrisy in receiving the Irish Scriptures, and to be actuated solely by selfish motives, that even should the Society voluntarily or by necessity withdraw from us the salaries which we receive, but supply us with Scriptural and Elementary books, that we will continue to read and teach the oracles of divine truth, in the language of our country and our ancestors, to our numerous fellow-creatures, who are thirsting after such knowledge; and in so doing, we consider ourselves engaged in a work useful to man and acceptable to God; that the Roman Catholic Church of which we are members, hath never by her counsels, nor her spiritual head, denied the Scriptures to those who read them with reverence and sincerity; that on the contrary we find on the best authority, that several of our Popes have went further than even the Bible Society to induce the reading of God's word, not only by recommending it, but also by holding out inducements for doing it: thus in a book entitled the *Sacred Diary*, page 136, containing a catalogue of the various indulgences granted by different Popes, we find that Pope

John the 22d, and many others, his successors, have granted the following indulgences to such as read, teach, or hear the word of God,—"to such as teach the word of God, 100 days' indulgence; to such as hear and listen to the word of God with an inward intention of heart, 100 days' indulgence; to such as do recite the Gospel of St. John, is granted by Pope Clement the 5th, one year's indulgence, and by Pope John the 22d, 40 days, which make in all, one year and 40 days' indulgence for each time;" that when such pious practices were so highly recommended and rewarded at that period by the spiritual heads of our Church as acceptable to our Creator, they cannot now be displeasing to him; and that finally, we consider that the reading of the Holy Scriptures is our right as men, our duty as Christians, and our privilege as Roman Catholics.

[*Signed by upwards of* 490 *Roman Catholic Teachers and Scholars.*]

Interesting Letter.

The following letter, addressed to the Editor, is from the pen of a gentleman, who had for some years disbelieved the Scriptures, and endeavoured to satisfy his mind, that no God exists.

With such principles, he entered the church, in order to criticise us; we were then lecturing upon Matt. chap. viii. 23 to 27.

At the very commencement of the lecture he was rendered uneasy—he made an effort to leave the church but could not,—he found himself bathed in tears. After the service, he returned to his home, and endeavored to stifle his feelings, but his efforts were in vain. That night he came to us, rolled on the floor—wept bitterly, and cried, O, pray for me. Several hours were spent with him in conversation and prayer, and at length he became somewhat composed. We put into his hands Baxter's Saint's Rest, and "The Excellency of the knowledge of Jesus Christ," by the Rev. J. L. Zimmerman, Professor of Divinity at Halle. Upon the perusal of these works, he wrote, viz:

Dear Sir:—I have at length, after a diligent perusal of those good books, sent them home,—and although, through the baseness, hypocrisy and foul workings of my poor, bewildered blind heart and mind, I have not received that benefit which I sincerely believe they are calculated to bestow upon the heart that is actuated by sincere motives. But what benefit can a poor miserable, blind, abandoned wretch like I am, derive from such heavenly contemplations, when under the immediate influence of the Devil,—I had long since intended to have returned those books personally, but oh! my cruel enemy whispered to pride to say

no,—Fear to say no,—my heart itself to say no,—and time seems to join the general confusion and has said no; for it has dragged me along through its various and fatal dungeons of procrastination, until I am ashamed to present my face before you,—and indeed I am sometimes inclined to shrink back from the face of all visible creation. Oh, my dear sir, I have often feared the constructions you may have put upon my conduct, since first you knew that such a loathsome worm existed in the garden of its creator, devouring and wantonly destroying the beautiful branches of the tree of life. Mortal man cannot, unless under similar circumstances, conceive the unspeakable misery and confusion of my disordered mind: nature has lost her charms, society seems to do better without me, and although I endeavour to appear cheerful for the sake of those dear creatures around me, I have a hideous, venomous, devouring worm within, and must I be forced to exclaim, why did I ever receive the powers of thought, to torture this meagre, loathsome, wasting body of mine? Oh my poor head! my heart! Think no more of your poor, unworthy fellow mortal. But God knows that I shall, so long as I have the power to drag out my weary existence, ever remember you with every spark of heartfelt gratitude and affection.

Your unworthy traveller through this world of woe.

Triumphant Death of a Young Lady.

It must be highly gratifying to Protestants, to learn, that, though Paris is the very sink of vice, and the temple of infidelity, the "grace of God, that bringeth salvation, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world," appears to be more generally experienced, than usual. If in Paris, where Popery exists in its worst form, the Lord is sought and served zealously among the young, what apology can we make for the levity of our young people in the United States, to whom the Gospel is preached earnestly and faithfully, by Ministers of different denominations.

A notice of the triumphant death of a young lady, attached to the Lutheran church in Paris, appeared lately in the London Evangelical Magazine. The circumstances attending the life and death of this young disciple of Jesus, have been republished in this country, entire in one or two journals, but in others a very imperfect sketch only, appeared. Whilst we trust that the following extract of a letter on the death of Madame Cuvier daughter of Baron Cuvier will be read,

with profit by all, we would especially ask our young Lutherans to peruse it attentively.

"PARIS, Jan. 11, 1828.

DEAR SIR:—I send you, as I promised, some account of the character and death of Sophia Laure Clementine Cuvier, daughter of the celebrated Baron Cuvier, who was taken from us last September. We had hoped much, from her piety, talents and zeal; but she was prepared for higher enjoyments and more perfect services than those with which we had associated her; and though removed from the sphere in which she promised to be so useful, at the early age of twenty-two, her departure has left an impression as profound and as salutary as might have been produced by many years of active and successful exertion. The frame of Clementine was never robust, in her childhood her health was delicate; but her mind displayed a precocious vigor: when very young, she preferred study to play, and always evinced a desire for improvement, which triumphed over all that is repulsive in serious occupations to the ardor and gaiety of youth. When only thirteen years of age, she accompanied her father to England: and an accidental circumstance revealed the habits of her mind, and the disposition of her heart, at that early age. She lost a book of prayers, which she was accustomed to use: it was found by a friend, who assisted her father in the education of his daughter—all the prayers were written by her own hand, and all had been composed by herself.

As she advanced in years, her amiable and excellent qualities developed rapidly and progressively;—she became the delight, and even the instructress, of the aged of her rank, and a model for the young;—she took her place in all the religious institutions which had been formed in the last few years, in this city, and manifested not merely a benevolent interest in their success, but a christian and spiritual attachment to the sacred cause they were intended to advance. During several years preceding her more decided profession of faith in the doctrines of the Gospel, it was easy to discover, on public occasions, by the fixedness of her intelligent countenance, the attitude of her fine form, and the suffusion of her beautiful eyes, that her whole heart was occupied and engaged with the truths and facts, to which she listened with breathless eagerness. Clementine was a member of a committee of twelve ladies, who superintended the Female School of the Lutheran Church; and she not only attended with regularity the classes, but she visited frequently the young persons in their families, that she might be useful both to the aged and the young. She founded a benevolent Society, composed of young females of the two Protestant communions; she drew up the plan, and obtained the necessary assistance. This little Society has only existed about two years; but in the course of the last year more

than sixty families were relieved by gifts of clothes and linen, the work of the ladies themselves, and by distributions of bread and meat, purchased with the savings of their purse. Clementine was also one of the Ladie's Bible Society, and of the Ladies' Missionary Society; and besides these and other similar occupations, she frequently visited the Hospital for Aged Women, where the Protestants were collected in a room while she read the Scriptures, and the Psalms and Prayers of the Church to them, and addressed them, with modesty and wisdom, on the subjects that had been presented by their reading, or on those most suitable to their peculiar conditions. In the midst of these useful and delightful exertions, she was assailed by a pulmonary disease. Towards the close of the year 1826, her health was seriously affected; and from the month of December, till the February of the following year, she was confined to her bed. It was during this season of suffering, that God more particularly manifested to her the beauty and the glory of the Gospel, and prepared her for that further manifestation of his love, to which, in a few short months, it was her happiness to be admitted. Her habits of respect for religion, contracted in childhood, and manifested in the regular performance of all her relative and social duties, did not satisfy her desires, nor afford tranquillity to her mind She felt that she must love an infinite object, and that Christ alone could fill the soul in which he had already excited those spiritual appetites which he has promised to supply. Even surrounded as she was by all the enjoyments and illusions of this world, she was only happy as she was conversant with the spiritual and substantial blessings of the kingdom of God. She read and reflected much: dreading on the one hand the pride of reason, and on the other the impulse of imagination, she examined, with severe application of mind, both her own religious state, and the doctrines that were presented to her faith. Buck's Christian Experience, Scott's Force of Truth, Gregory's Evidences, Appia's Christian Life, and especially Chalmers's publications, were read with delight; and that they met both her taste and her wants, was evident from the numerous extracts that she made of those passages that were more particularly calculated to bring the mind into subjection to the obedience of Christ.

Long after every doubt had been removed as to the divine inspiration of the Scriptures, she complained that she did not feel her heart sufficiently affected by the mercy which the Gospel revealed, and of which she felt increasingly her need—at the same time, she was convinced that faith is the gift of God, and that no man can call Jesus Christ Lord, but by the Holy Ghost. In this state of mind, writing to one of her friends, she said—

"Every day brings me fresh proof of my own insufficiency: but "ask

and it shall be given you; knock, and it shall be opened unto you." These words save me from despair." Feeling increasingly her spiritual indigence, and especially the necessity of a free and sovereign pardon, she said, in another letter,

"It is not God the creator of the world that we really love, but God the Saviour,—God who receives us graciously. The heart only feels real love to God, as it embraces the mysteries of the Gospel. The mercy of God, his love for sinful creatures, is manifested in an admirable manner and degree in the work of redemption; and when that redemption is embraced, the heart must be regenerated, and consequently filled with love and gratitude to its Saviour; but till then it remains cold and insensible. The grace of God rises in my soul; I comprehend the mercy of the Lord Jesus, and certainly I experience the sweetness of his promises."

Such convictions and desires could not but result in that "peace which passeth all understanding"—the heart of Clementine was soon filled with delight and joy. In a letter written in April last, she thus expressed herself:

"I want to tell you how happy I am: my heart has at length felt, what my mind has long understood;—the sacrifice of Christ answers to all the wishes, and meets all the wants of my soul; and since I have been enabled to embrace with ardour all its provisions, my heart enjoys a sweet and incomparable tranquillity. Formerly, I vaguely assured myself that a merciful God would pardon me; but now I feel that I have obtained that pardon, that I obtain it every moment, and I experience inexpressible delight in seeking it at the foot of the Cross. My heart is full, and it is now that I understand the angelic song—"Glory to God in the highest, PEACE on earth, good will towards men." But that which has especially affected me, and has, by the grace of God, opened to my view all the tender mercy of the plan of our redemption, is the import of those gentle but assuring words, "HE will not break the brused reed, nor quench the smoking flax."

"I experience a pleasure in reading the Bible," she said in another letter, "which I have never felt before; it attracts and fixes me to an inconceivable degree, and I seek sincerely there, and only there, THE *truth*. When I compare the calm and the peace which the smallest and most imperceptible grain of faith gives to the soul, with all that the world alone can give of joy, or happiness, or glory, I feel that the least in the kingdom of heaven is a hundred times more blessed than the greatest and most elevated of the men of the world."

Acknowledging with gratitude the comforts she possessed, and blessing the hand that inflicted the sufferings she endured, Clementine dif-

fused around her the happiness she enjoyed. To one of her Christian friends, she wrote as follows:

"Ours is, indeed, a delightful intimacy, for it will never end. Often I anticipate the day when we shall be all united in the same love. O how unhappy must they be, who know not the sweetness of such a hope! and what thanks do we not owe to that God who has given us the experience of its power!"

Her benevolence, always active, now took a character more elevated and more in harmony with the charity of the Gospel.

"When I now hear of the errors and evil conduct of my fellow-creatures, or when I witness their perverseness," she said on another occasion, "the disgust which I used to feel is exchanged for an indescribable movement of the heart: I want to speak to them, and I enter into the meaning of those divine words—'Verily I say unto you, there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.'"

The sight of evil in others, produced also, in her, an increased feeling of her own weakness and unworthiness, and of the absolute necessity and sufficiency of Almighty grace.

"The certainty that without divine grace I can do nothing; but that grace is always with me, that it surrounds me, preserves me, supports me,—this sweet assurance fills my heart; and thus I feel most profoundly that faith alone can satisfy the void which I sometimes used to feel in my soul."

The health of Clementine appeared to be sufficiently restored, in the beginning of the summer, to permit her parents to wish for her marriage with a gentleman whom she preferred, and whose character justified her preference. The marriage was expected to take place on the 25th of August last, and her sentiments on that occasion were thus expressed in a letter to a friend:—

"I do not ask of God to make me happy, but to sanctify and purify my soul; and I expect that he will keep and preserve me in the important event. The profound conviction, that there is an infinite and merciful Being, who orders all things, that not an hair of the head falls without his permission, and that he will controul every circumstance for my real welfare, gives me an habitual peace and tranquillity which nothing else could inspire."

It was in the midst of the preparations for her nuptials, that she was attacked by the disease which soon brought her to the grave. So fatal a result was not at first apprehended either by Clementine or her family; but her mind was familiar with death, and her heart was prepared for heaven. Writing, about the period of her seizure, to an absent friend she said—

"What sweetness there is in the thought of that eternal life—of that state of rest and love! Then we shall comprehend those delightful words of our Saviour, 'I go to prepare a place for you, that where I am, ye may be also.'"

Her disorder soon confined her to her bed, and, from the violence of the discharge of blood, she was unable to converse. Her sufferings were great; but her patience, her resignation, and her confidence, were unimpaired. To a friend, who had not seen her during several days, she said, "God has been always with me; he has holden me by the hand; nature has been impatient and has revolted, but the Lord has been always there, ready to support my courage." To another friend she said, "Pray for me, for I can no longer pray for myself." The accent and the look which accompanied these words were, however, a most powerful prayer. "It is God that supports me; I feel that he is with me, and if he leaves me I feel his absence in a moment;—you know," said she, appealing to her sister, "that I was never naturally resigned." "If God grants you patience," said a visitor, "he sees that you merit this favour." "Hush," said she, with a most expressive eagerness of manner, "talk not of merit!" She manifested for her father and her sister the most tender affection; and on one occasion, when, after a violent attack, she had expressed her desire to depart, the tears of her sister and her parents so overcame her, that she reproached herself for such a wish, and exclaimed, "O how selfish I am! I will take any medicine, and try every remedy, because I wish to recover for your sakes." She gave to her intended husband a copy of the Imitation of Jesus Christ, in which her trembling hand had marked some passages, and written some lines of Christian affection; and having requested him to place his head before her, she laid on it her hand, and said, "Lord bless us both!—Lord, restore me, that I may love thee more; but if thou hast otherwise decided, thy holy will be done!" The last hours of her illness were fearful and disturbed by delirious wanderings; but amidst all, her soul was fixed on the Saviour, on his grace, and his blood shed on the Cross. A few hours before her death she said to a beloved friend—"You know we are sisters for eternity,—*there* is life—it is only *there* that there is life?" She recovered the power of speech again about half an hour before she breathed her last; she called her relatives, but she could not pronounce their names, and could only press their hands—she was calm—she sighed—a sweet smile settled on her lovely countenance—she was absent from the body, and present with the Lord.

The funeral of this young lady formed a scene of interest and solemnity, unprecedented in this city. Her remains were first carried to the Lutheran Church, where a prayer was offered up amidst the tears and

sobs of multitudes, and then deposited in the Cemetery of Pere la Chaise, where a discourse was delivered by one of the Pastors, and another by Mr. Satrandi, a literary friend.

Your's affectionately, M. W.

Series of Letters by the Rev. B. Kurtz.

NO. 4.

LONDON, MAY 10th, 1826.

DEAR BROTHER SCHAEFFER:

I have now spent several days in this great city, and am accordingly able to communicate some further information concerning it. A stranger, especially a foreigner, is apt to experience a depression of spirits upon his first arrival in London. Considering the immense magnitude of the city, its crowded streets, its bustle and noise, and the countless number of interesting objects, calculated to engage and divert the attention, one might suppose that nothing like melancholy could take hold of the mind. But with me it was very different. Those very circumstances cast a gloom over my feelings, and produced a pensive train of thought, which did not leave me for some time. When I beheld the enormous concourse of people moving to and fro, the apparent disregard they had for one another, the zeal and activity with which all seemed to be engaged in the business that occupied them, &c. it appeared to me as if they felt no interest for each other, no concern for one another's welfare, and as if a single individual in the crowd, was no more than a drop in the bucket, or a grain on the sea shore. I cannot disguise the fact, that while standing under the door of my inn, (the Adelphi Hotel, near the Strand,) and contemplating the thousands of people as they passed in review before me, the idea arose in my mind, that if I should sally forth, and mingle with the multitude, and happen to be trodden under foot, there would not be a solitary person amongst them all, who would care one straw about me, or make one effort to rescue me from an ignoble death. Upon mentioning this state of reflection to a gentleman, who had travelled with me from Liverpool, he declared that precisely the same thought had occurred to him. The truth is, I never in my life felt more perfectly alone than when I first arrived in London, and cast my eyes around upon the ceaseless bustle and the number of equipages that thronged its pavements and streets. It seemed to me, whilst in the midst of a million and a half of people, as if I was the only being in the universe.

I reached London on the last day of April. The next morning after breakfast, upon going to the door, the first object that caught my eye,

was a group of boys and girls, with blackened hands and faces, decorated with ribands, and clad in the most fantastic manner. They were singing and dancing, and making a most unmusical noise, by striking together various implements belonging to the profession of a chimney sweep. Upon inquiring into the cause of this ludicrous scene, I was informed that it was *May-day*; that those were the children of chimney-sweeps, and that ever since the discovery of the gunpowder plot in the reign of King James I., the first day of May was commemorated as a festival among "the gentry of the black art;" that they and their children, on that day, had the privilege of begging. One of the group soon gave me a more palpable explanation of the matter, by presenting a small wooden shovel to me, and was so importunate and persevering in his solicitation, that I could not escape until I deposited a small sum of money upon it. But these, and others like them, were not the only mendicants I met with in London; no, the town abounds with them; and as begging is prohibited by law, they all carry about with them some sort of apology for their profession. One offers matches for sale, another sings, a third dances and acts the buffoon, a fourth sweeps the street, and without saying a word, makes a bow, and holds out his hat as you pass by; sometimes a woman, wrapped up in rags, will present herself before you, with two or three small children nearly naked, in her arms, and three or four standing around her, shivering with cold, and apparently almost famished; the children are hired for the purpose; in fine, the expedients resorted to in order to excite sympathy, and obtain alms, are innumerable, and unless you entirely shut up your ears, and steel your heart, you will certainly be imposed upon. Indeed begging is reduced to a system in London, and practised with a degree of adroitness, regularity and perfection, that is altogether astonishing. Those who follow it as a profession, and their number is large almost beyond credibility, have formed themselves into Societies, and have their constitution, laws and regulations, like any other community. One of these fraternities hold their nocturnal meeting in a subterranean apartment in St. Giles's. When they assemble, the order is given by the presiding officer, and with one accord they disburden themselves of the shreds, rags, and appendages belonging to their trade. One throws down a false hump, another draws out his arms, which had been so artfully concealed as to induce the belief that he was armless, a third stretches out his legs, which had been crooked and lame and dreadfully distorted all the day long, a fourth tears the patches from his eyes, and now, that it is night, he can see as well as any body, though during the day he was perfectly blind, &c. Having thus disencumbered themselves of all their infirmities and accoutrements used in practising their vile deceptions, they drink their first toast standing, which ac-

cording to an ancient usage, is always the same, viz: "*Success to all dupes;*" this ceremony over, they sit down to a plenteous repast, and afterwards spend a few hours in joy and hilarity, and those who, during the day, were halt, now dance, the blind see, the deaf hear, the dumb sing, the old and decrepid are young and sprightly, &c. &c.

But I have detained myself too long with small affairs, and shall proceed to matters of more moment. It is generally expected that every person who writes about London, should say something about Saint Paul's Cathedral; to pass over this in silence would be an unpardonable neglect, though I have no doubt, it has been described more than one thousand times.

St. Paul's is remarkable for its imposing appearance and pure style of Grecian architecture. It stands on Ludgate-hill (one of the most lively parts of the city,) on the north side of the river Thames, on the same spot, where in majestic pomp, stood the old Gothic cathedral, so elegantly described by Dugdale and Holler, which was destroyed in the memorable conflagration of 1666. Its architect, who was 35 years in building it, was the celebrated *Sir Christopher Wren*, whose mortal remains are interred in a vault under the central part of the building; and near them also sleep the ashes of a number of other eminent characters, and amongst them, those of our distinguished countryman *West;* his grave is distinguished by a plain marble slab, with this inscription: "Here lie the remains of Benjamin West, Esq., President of the Royal Academy of painting, sculpture and architecture. He was born in Springfield, Chester county, in the State of Pennsylvania, the 10th of October, 1738, and died at London, the 11th of March, 1820."

The Cathedral is built of Portland stone, in the form of a Cross, and is surrounded by a neat cast iron balustrade, which weighs about 400,000 pounds, and cost upwards of 11,000*l* sterling: this rests on a dwarf stone wall, and separates the church yard from the street. Within this enclosure, facing Ludgate street, is a marble statue of queen Anne, holding in her hands the emblems of royalty, and accompanied by figures representing Great Britain, Ireland, France and America. The floor in the interior is made of square slabs of black and white marble, placed alternately, and the floor of the altar is interspersed with porphyry. There are many flags, hanging as trophies of British valour, in various parts of the dome and nave; amongst others, I noticed some which had come from our country, and had been captured during our revolutionary war. A circular staircase leads to the *Whispering Gallery*, which takes its name from the well known reverberation of sounds; so that the softest whisper is accurately and loudly conveyed to the ear, at the distance of 100 feet, the diameter of the dome in this part. If the door is shut forcibly, it produces a strong reverberation similar to

to thunder. The floor of the Library apartment was pointed out by my guide as an object particularly deserving the attention of a casual visiter. It consists of upwards sf 2,000 pieces of oak, fastened down in tasteful regularity, without peg or nail, and presenting the appearance of Mosaic work. This curious floor excited my admiration at the time, but when, after my arrival on the continent, I saw similar floors, only more splendid and costly, even in the private dwellings of wealthy merchants, I lost all respect for that in St. Paul's.

The *Clock-works* are well worthy the attention of the curious. The pendulum is 14 feet long, and the weight at the end is one cwt. the length of the minute hands is 8 feet and the weight of each 75 pounds; the length of the hour hands is 5 feet 5 inches, and the weight 44 pounds each; the diameter of the dial is 18 feet 11 inches, and the length of the hour figures 2 feet 2½ inches. The bell which strikes the hours can be distinctly heard at the distance of 20 miles—it is about 10 feet in diameter, and is said to weigh 4¼ tons. This bell is tolled on the death of any member of the royal family, of the Lord Mayor, Bishop of London, or Dean of the Cathedral.

The monotonous uniformity of the architectural masses in the interior of the cathedral is relieved by the introduction of monuments and statues in honor of the illustrious dead. The epitaphs are usually long and tedious, and I did not take time to read them. The first erected was to the memory of the celebrated philanthropist, *John Howard*, who is represented in the act of trampling upon chains and fetters, whilst bearing in his right hand the key of a prison, and in his left a scroll, on which is engraved, *Plan for the improvement of Prisons and Hospituls.* Here also may be seen the monuments of Nelson, Sir Joshua Reynolds, Dr. Johnson, and many others, some of whom I must confess, I had before heard of. Service is performed in the cathedral twice every day, *Sunday only excepted.* In the month of June a meeting equally honourable and gratifying to the benevolence of the age is held in this church, when 6 or 8000 children, clothed and educated in the parochial schools, are assembled to offer their infant homage to their Creator.—The dimensions of this edifice are:

Length from east to west within the walls	500 feet.
Breadth from north to south	285 do
The circuit	2292 do
The height to the top of the cross	340 do
Height from the vaults to the top of the cross	414 do

Ground plot, 2 acres, 16 perches, 70 feet.

The whole expense of the building was about 1,500,000 sterling.

For the present I must bid you adieu, but in a few days I shall again have the pleasure of addressing you. My sincerest prayers for your welfare accompany my letter.

B. KURTZ.

God protects his Children.

The following occurrence was lately communicated to us, by a valuable correspondent who is a most pious and aged minister of our church, and who writes in the German language. We translated it as literally as possible.

During the late French war, the French and Prussian troops met in Lubeck, and as may be imagined, evinced their hostility to each other, by firing upon each other in the streets. The inhabitants could not anticipate any thing but plunder and murder. Among others, a very pious Jeweller determined to fly to God for refuge. All his gold and silver articles being placed upon a table, he requested all the members of his family to unite with him in prayer. Whilst on their knees, a French soldier burst open the door of the house, and stood still, until the Jeweller closed the solemn exercises. He then invited the soldier to the table, saying, Sir, take of these articles whatever you please! No, said the soldier, I will take nothing, but shall continue with you as a guard, until we march away. At night, a bed was offered to the soldier, but he declined accepting it, preferring to remain in the room below, in order to be ready at any moment, for defending the Jeweller against plunderers.

The French after some days, withdrew. The soldier of course joined the troops. Stationed in another city, he was quartered at the house of an intimate friend of the Jeweller, to whom he related this occurrence, adding, I never knew what fear was, until I unexpectedly saw the Jeweller and his family upon their knees praying. Such was the degree of terror with which I was struck, that I could not move from the sill of the door, until the Jeweller came to me!! God protects his children.

Wants of the Evangelical Lutheran Church in N. Carolina.

One of our Ministers in North Carolina, moved by the wants of the people, resolved to take a tour of a few weeks through certain districts. He travelled about 500 miles, and preached 14 times. I was, says he, "treated kindly, and received with open arms every where. I organized one church, and had we but more labourers, many could be formed, and the Ministers would receive a sufficient compensation. O that our young men to the north may resolve to leave father and mother, in order to come to the help of the destitute and hungry, in these regions.

We have a very flourishing church upon the very summit of the Alleghany mountain."

The Editor cannot refrain from expressing his gratitude to God, that our Theological Seminary was established. How gratifying! one or two years more, and it will meet the cries of the people, supplying them with faithful Ministers of the Gospel. The writer of the above communication is a young man, who, fired by a zeal for the cause of Christ, left his fond parents, residing in one of the middle states. We look forward with delight to no distant period, when many will follow his example.

Interesting Anecdote.

At a late sale in Frederick, the effects of a book-binder were sold. Among the different articles offered, was his sign, a box shaped and painted, to represent a Bible. That, said a Papist, I must buy for the Bible Society. O, no, said a Lutheran, I intend to buy it for a Priest, as I understand he forbids his people to read the Bible, and this being shut, will suit *him* very well.

Intemperance.

That much has been effected by associations for the suppression of intemperance, we think, none will doubt. Although a number of individuals obligating themselves to abstain from even the use of all distilled and malt liquors, will have its influence upon society, yet we fear, it will be but partial and temporary. Some will break the chains, they agreed to fetter themselves with, and instead of using, determine to abuse the gifts of God. But, the miserable wretches—the degraded beings, who are intoxicated time after time, will never unite in any association, which aims for the promotion of virtue and sobriety. Preach to them heaven and hell, and portray the awful effects of drunkenness as you please, it is in vain—still they will get drunk. We are therefore delighted with the plan of our good Lutherans in Sweden, in suppressing intemperance. We recommend a similar plan, to be adopted by the authorities of the United States. If our temperance societies, exert their influence, to procure such laws and usage, as exist among the Swedes, then will they deserve well of their country, enjoy the smiles of God, and obtain the applause of many wives and daughters.

"The laws against intoxication are enforced with great rigor in Sweden. Whoever is seen drunk is fined, for the first offence three dollars;

for the second, six; for a third and fourth, a still larger sum; and is also deprived of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offence a fifth time, he is shut up in a house of correction, and condemned to six months hard labor; and if he is again guilty, to twelve months punishment of a similar description. If the offence has been committed in public, such as at a fair, at an auction, &c. the fine is doubled: and if the offender has made his appearance in the church, the punishment is still more severe. Whoever is convicted having induced another to intoxicate himself, is fined three dollars, which sum is doubled if the drunken person is a minor. An ecclesiastic, if he should fall into this offence, loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies while drunk, is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell, any spirituous liquor to students, workmen, servants, apprentices and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison, and detained until sober, without, however, being on that account exempt from the fines. Half these fines goes to the informers, (who are generally police officers) the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy; and every tavern keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.

The last number of the North American Review contains an article under the title of "*Travels of Ehrenburg and Henprich*," from which the following passage is taken. The facts stated in it, reflect great credit upon the sovereign who is therein mentioned.

"We cannot help doing honor to the King of Prussia and his ministry, as well as to the Royal Academy of Berlin, for the generous support which they have given to the scientific expedition, which has been described in the preceding pages. Nor is this the only noble transaction, in which the King of Prussia has been deeply concerned. Within a few years, he has made freemen of a large portion of his subjects, by making them lords of the soil which they cultivate, possessors by mere fee simple. He has raised up the second, if not the first University of learning, now in existence. We refer to that of Berlin, which is not yet twenty years old. He has greatly improved other Universities in his territory, particularly that of Halle. He supports, at his own expense, as we are credibly informed, twenty-five theological students at Wittemberg, on the very spot where Luther taught, and where three professors of theology still remain, one of whom is the well known Schleussner."